

《中部經典》 第二經 *Majjhimanikāya Sabbāsavaṣutta*

一切漏經 *Discourse on All the Cankers*

巴漢英對照 佛曆 2567. 10. 3 菩提僧團 *Ven. Devacitta* 修訂

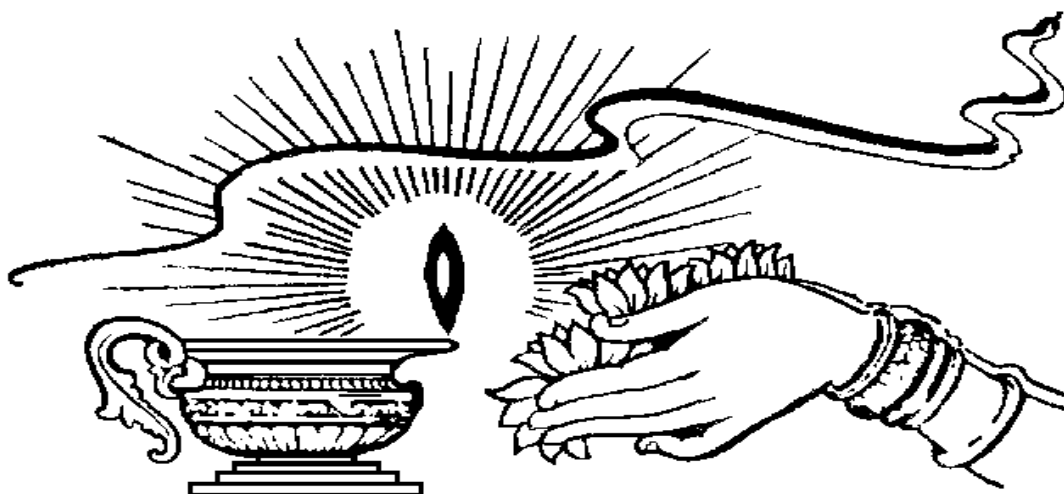
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者

English Translated from the Pali by I.B. Horner, M.A.

供養——無上世尊、無上法身、無上舍利





一切漏經【大綱】 (Outline)

♡ *Wise Attention and Unwise Attention. - Discourse on All the Cankers (MN 2)* ☀

《中部經典》第二經 <i>Majjhimanikāya Sabbāsavasutta</i>	1
一切漏經【大綱】 (Outline).....	2
一切漏經【目錄】 (Contents).....	3
一切漏經【詳細目錄】 (Inventory).....	4
啊！佛陀的智慧 <i>What! Buddha's Wisdom</i>	7
三 皈 依 <i>Tisarāṇa / Three Refuges</i>	8
一切漏經 <i>Sabbāsavasuttaṃ / Discourse on All the Cankers (MN 2, 14-28) [1~15]</i>	9
第一品 ☆ 前言 (Preface) [1~3]	13
第二品 ☆ 決擇理性與非理性 <i>Wise Attention and Unwise Attention [4~14]</i>	16
第三品 ☆ 結語 (Epilog) [15].....	45
聖典凡例 <i>Text's Introduction</i>	49
免費流通，歡迎助印！ <i>Free circulation, welcomed posted!</i>	52

一切漏經【目錄】 (Contents)

♡ *Wise Attention and Unwise Attention. - Discourse on All the Cankers (MN 2)* ☀

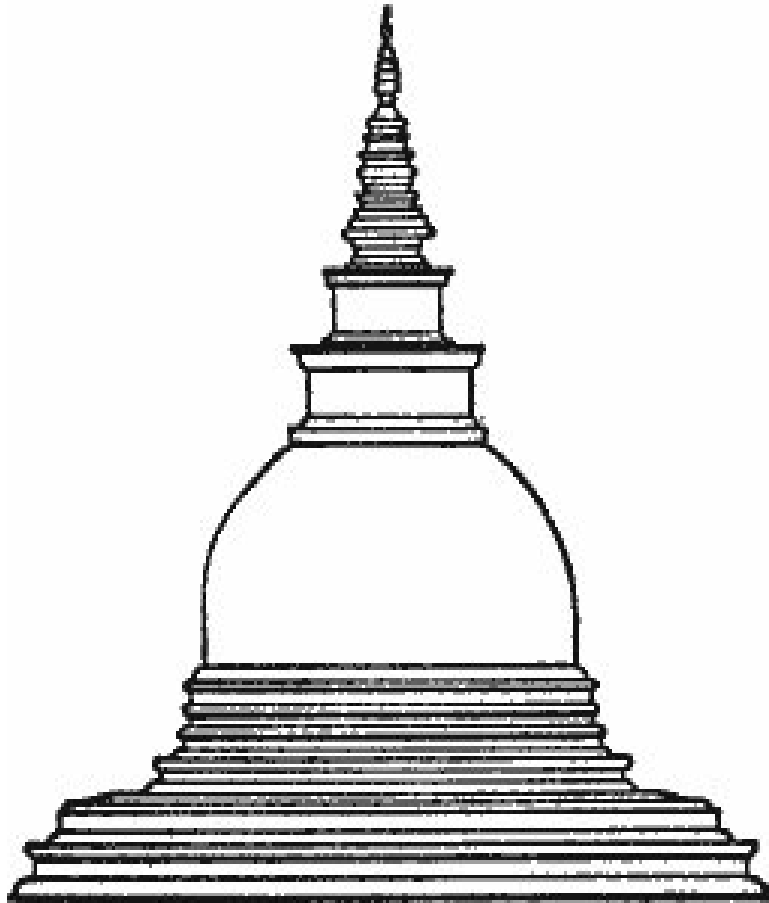
《中部經典》第二經 <i>Majjhimanikāya Sabbāsavasutta</i>	1
一切漏經【大綱】 (Outline).....	2
一切漏經【目錄】 (Contents).....	3
一切漏經【詳細目錄】 (Inventory).....	4
啊！佛陀的智慧 <i>What! Buddha's Wisdom</i>	7
三 皈 依 <i>Tisarāṇa / Three Refuges</i>	8
一切漏經 <i>Sabbāsavasuttaṃ / Discourse on All the Cankers (MN 2, 14-28) [1~15]</i>	9
第一品 ☆ 前言 (Preface) [1~3]	13
第二品 ☆ 決擇理性與非理性 <i>Wise Attention and Unwise Attention [4~14]</i>	16
第一章 ☆ 因為看見（四諦真理）而諸漏消失 <i>Cankers should be got rid of by Vision [4~8]</i>	16
第二章 ☆ 因為防護（根門）而諸漏消失 <i>Cankers should be got rid of by Control [9]</i>	28
第三章 ☆ 因為追隨善法（受持善法）而諸漏消失 <i>Cankers should be got rid of by Use [10]</i>	32
第四章 ☆ 因為認同善法（肯定善法）而諸漏消失 <i>Cankers should be got rid of by Endurance [11]</i>	36
第五章 ☆ 因為避免惡法（否定惡法）而諸漏消失 <i>Cankers should be got rid of by Avoidance [12]</i>	38
第六章 ☆ 因為排除惡法（捨棄惡法）而諸漏消失 <i>Cankers should be got rid of by Elimination [13]</i>	40
第七章 ☆ 因為修習（道品）而諸漏消失 <i>Cankers should be got rid of by Development [14]</i>	42
第三品 ☆ 結語 (Epilog) [15].....	45
聖典凡例 <i>Text's Introduction</i>	49
免費流通，歡迎助印！ <i>Free circulation, welcomed posted!</i>	52

一切漏經【詳細目錄】 (Inventory)

♡ *Wise Attention and Unwise Attention. - Discourse on All the Cankers (MN 2)* ☀

《中部經典》第二經 Majjhimanikāya Sabbāsavaṣutta.....	1
一切漏經【大綱】 (Outline).....	2
一切漏經【目錄】 (Contents).....	3
一切漏經【詳細目錄】 (Inventory).....	4
啊！佛陀的智慧 What! Buddha's Wisdom.....	7
三 皈 依 Tisarāṇa / Three Refuges.....	8
一切漏經 Sabbāsavaṣuttaṃ / Discourse on All the Cankers (MN 2, 14-28) [1~15].....	9
第一品 ☆ 前言 (Preface) [1~3]	13
第二品 ☆ 決擇理性與非理性 Wise Attention and Unwise Attention [4~14].....	16
第一章 ☆ 因為看見（四諦真理）而諸漏消失 Cankers should be got rid of by Vision [4~8].....	16
☀ 主題 ☞ 如理作意 Dassanā pahātabbāsavā [4~8].....	16
第一節 ☞ 非理性 ⇒ 不正確「注意與不注意」 [4~6].....	16
一、不如理不作意——不正確理解「應不注意」 [4].....	17
二、不如理作意——不正確理解「應注意」 [4~6].....	18
1. 不如理作意——應捨棄三漏！ [4~5].....	18
2. 增長無明漏：「存在」於過去世嗎？ [5].....	19
3. 增長慾漏：「存在」於未來世嗎？ [5].....	20
4. 增長有漏：「存在」於現在世嗎？ [5].....	21
5. 「我」是「恆常」——六種謬見！ [6].....	22
第二節 ☞ 理性 ⇒ 正確「注意與不注意」 [7~8].....	24
一、如理不作意——正確理解「應不注意」 [7].....	25
二、如理作意——正確理解「應注意」 [7~8].....	26
1. 如理作意——應捨棄三漏！ [7].....	26
2. 如理作意——應發展四諦智！ [8].....	27
第二章 ☆ 因為防護（根門）而諸漏消失 Cankers should be got rid of by Control [9].....	28
☀ 主題 ☞ 律儀勤 Saṃvarā pahātabbāsavā [9].....	28
1. 攝根護心——防護眼根 [9].....	28

2. 攝根護心——防護耳根 [9].....	29
3. 攝根護心——防護鼻根 [9].....	29
4. 攝根護心——防護舌根 [9].....	30
5. 攝根護心——防護身根 [9].....	30
6. 攝根護心——防護意根 [9].....	31
第三章 ☆ 因為追隨善法（受持善法）而諸漏消失 <i>Cankers should be got rid of by Use [10]</i>	32
※ 主題 ☞ 衣食四緣（四聖種） <i>Paṭisevanā pahātabbāsavā [10]</i>	32
1. 四依法——喜足衣服 [10].....	32
2. 四依法——喜足飲食 [10].....	33
3. 四依法——喜足住所 [10].....	34
4. 四依法——喜足醫藥 [10].....	35
第四章 ☆ 因為認同善法（肯定善法）而諸漏消失 <i>Cankers should be got rid of by Endurance [11]</i>	36
※ 主題 ☞ 忍受困境 <i>Adhivāsanā pahātabbāsavā [11]</i>	36
第五章 ☆ 因為避免惡法（否定惡法）而諸漏消失 <i>Cankers should be got rid of by Avoidance [12]</i>	38
※ 主題 ☞ 迴避惡處 <i>Parivajjanā pahātabbāsavā [12]</i>	38
第六章 ☆ 因為排除惡法（捨棄惡法）而諸漏消失 <i>Cankers should be got rid of by Elimination [13]</i>	40
※ 主題 ☞ 斷三惡尋 <i>Vinodanā pahātabbāsavā [13]</i>	40
1. 寂靜道跡——斷愛惡尋 [13].....	40
2. 寂靜道跡——斷瞋惡尋 [13].....	40
3. 寂靜道跡——斷害惡尋 [13].....	41
第七章 ☆ 因為修習（道品）而諸漏消失 <i>Cankers should be got rid of by Development [14]</i>	42
※ 主題 ☞ 七菩提分（修勤） <i>Bhāvanā pahātabbāsavā [14]</i>	42
1. 勤修道品——遍念菩提分 [14].....	42
2. 勤修道品——遍擇法菩提分 [14].....	42
3. 勤修道品——遍精進菩提分 [14].....	43
4. 勤修道品——遍喜菩提分 [14].....	43
5. 勤修道品——遍輕安菩提分 [14].....	43
6. 勤修道品——遍定菩提分 [14].....	44
7. 勤修道品——遍捨菩提分 [14].....	44
第三品 ☆ 結語 <i>(Epilog) [15]</i>	45
聖典凡例 <i>Text's Introduction</i>	49
免費流通，歡迎助印！ <i>Free circulation, welcomed posted!</i>	52



Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者。

Refuge in the Buddha, Arhat, Supreme Enlightenment.

☆ Vayadhammā saṅkhārā, appamādena sampādettha.

諸_レ行_ハ皆_ハ是_レ壞_ハ滅_ハ之_レ法_{ナリ}，
應_ニ自_ラ精_ニ進_マ不_レ放_テ逸_ス。

*Decay is inherent in all component things.
Work out your salvation with diligence!*

☆ 當_ニ勤_マ精_ニ進_マ， 早_ニ求_メ解_ハ脫_ス；
以_テ智_ハ慧_ハ明_ニ， 滅_ハ諸_ハ痴_ハ暗_{ナリ}。

*But do strive diligently, and quickly seek out freedom.
With the light of perfect wisdom, destroy the darkness of ignorance!*



啊^ㄚ！佛^{ㄈㄨˊ}陀^{ㄊㄚˊ}的^{ㄉㄜˋ}智^{ㄓˋ}慧^{ㄏㄨㄟˋ}

What! Buddha's Wisdom

☆ 似乎，每個人——
都喜歡發表！

Seems, everyone... enjoy published!

都有，他自己，
高超的見解……。

Has, himself... super views.

似乎，每個人——
都有，勝過佛陀的智慧 !!

Seems everyone... have, better than Buddha's wisdom!

可是，對於原始的——
「佛 陀 教 法」是什麼 ； ？

However, what is... "the original teachings of Buddha?"

並不瞭解，
也不想瞭解，
更沒有時間去瞭解。

Do not know, not understand, and no time to understand.

因為，他們都在——

Because they are...

忙於，自己的：
『所知、所見……？』

Busy with their own... "I know, I see... ?"



三 皈 依 — Tisarāṇa / Three Refuges

Buddhaṃ saraṇaṃ gacchāmi,

☆ 我 皈 依 ——— 於 佛 陀 ；
I refuge in the Buddha;

Abhabbo parihānāya nibbānasseva!

涅 槃 , 無 衰 退 ！
Nibbana, no recession!

Dhammaṃ saraṇaṃ gacchāmi,

☆ 我 皈 依 ——— 正 法 律 ；
I refuge in the Dhamma;

Hiri ottappa sampanno!

具 足 , 慚 與 愧 ！
Be ashamed and reflection!

Saṅghaṃ saraṇaṃ gacchāmi,

☆ 我 皈 依 ——— 賢 聖 僧 ；
I refuge in the Sangha;

Sikkhāya tibba gāravo!

熱 心 , 尊 敬 學 ！
Ardent to learning respectfully!



一切漏經 *Sabbāsavasuttaṃ* /

Discourse on All the Cankers (MN 2, 14-28) [1~15]

☆ 四明覺 *sampajañña* ⇒ (1) 有益明覺 *sātthaka* (津儀勤、防惡) ——在生起念頭時，就能在有益及無益之間，作出有益選擇 (防護根門)；(2) 合宜明覺 *sappāya* (斷勤、斷惡) ——能夠於適宜與不適宜之間，作出適宜選擇 (斷三惡尋)；(3) 行處明覺 *gocara* (修勤、修善) ——行住坐臥，不捨棄念住 (禪思主題：有去無回、無去有回、無去無回、有去有回)；(4) 無痴明覺 *asammoha* (隨護勤、成善) ——在行住坐臥等各方面，沒有愚痴、我見 (忍受困境)。

☆ 四聖諦義 ⇒ (1) 津儀勤 (防惡) ——「苦聖諦」應遍知「防護根門」；(2) 斷勤 (斷惡) ——「集聖諦」應斷「三惡尋」；(3) 修勤 (修善) ——「道聖諦」應修習「七菩提分」；(4) 隨護勤 (成善) ——「滅聖諦」應現證「不淨觀、善之定相」。 (*SN 56.29, 1099*)

☆ 四護勤 (四衆勤、四正斷) *Cattāri padhānāni* ⇒ ① 津儀勤 (防護根門) *saṃvara-padhāna*、② 斷勤 (斷三惡尋) *pahāna-padhāna*、③ 修勤 (七菩提分) *bhāvanā-padhāna*、④ 隨護勤 (善護禪相) *anurakkhaṇā-padhāna*。 (*AN 4.14*)

☆ 四依 *Apassenāni* ⇒ *Saṅkhāyekaṃ*

客觀辨認以後，而 ~>

- ① 受持善法 *Paṭisevati* (修勤——四依法、四聖種)；
- ② 肯定善法 *Adhivāseti* (隨護勤——忍受困境)；
- ③ 否定惡法 *Parivajjeti* (津儀勤——迴避惡處)；
- ④ 捨棄惡法 *Vinodeti* (斷勤——斷三惡尋)。

☆ 慎思四依 *Apassenāni* ⇒ *Saṅkhāyekaṃ*

深思熟慮以後，而令人 ~>

- ① 追隨 (他人之) 善法 *Paṭisevati* (修勤——四依法、四聖種)；
- ② 忍受 (自己之) 善法 *Adhivāseti* (隨護勤——忍受困境)；
- ③ 迴避 (他人之) 惡法 *Parivajjeti* (津儀勤——迴避惡處)；
- ④ 捨棄 (自己之) 惡法 *Vinodeti* (斷勤——斷三惡尋)。

☆ 漏盡之因 ⇒

- ① 看見四諦（如理作意）；
- ② 防護根門（津儀勤）；
- ③ 受持善法（衣食四緣——四依法、四聖種）；
- ④ 認同善法（忍受困境）；
- ⑤ 避免惡法（迴避惡處）；
- ⑥ 排除惡法（斷勤——斷三惡尋）；
- ⑦ 修習道品（修勤——七菩提分）。

☆ 四依與漏盡之因 *Apassenāni ⇒ Saṅkhāyekaṃ*

客觀辨認以後，而 ～➤

(一) 受持善法 *Paṭisevati*（修勤——四依法、四聖種）

- ⑦ 修習道品（修勤——七菩提分）；
- ③ 受持善法（衣食四緣——四依法、四聖種）；

(二) 肯定善法 *Adhivāseti*（隨護勤——忍受困境）

- ① 看見四諦（如理作意）；
- ④ 認同善法（忍受困境）；

(三) 否定惡法 *Parivajjeti*（津儀勤——迴避惡處）

- ② 防護根門（津儀勤）；
- ⑤ 避免惡法（迴避惡處）；

(四) 捨棄惡法 *Vinodeti*（斷勤——斷三惡尋）

- ⑥ 排除惡法（斷勤——斷三惡尋）。

☆ 五禪支 *Pañca-jhāna-aṅga* (MN 43, 454) ⇒ ① 尋（指捨離五蓋的心或轉向禪定的心） *Vitakko ca vattati*；② 伺（指守護禪相的心） *Vicāra*；③ 喜（指心理的禪悅） *Pīti*；④ 樂（指生理的法樂） *Sukha*；⑤ 最初心意（或譯為：心一境性、一心頂點） *Cittekaggatā*。

☆ 三不善尋 *Tayo akusalavitakkā* (SN 14.12, 96) ⇒ ① 愛尋 (*Kāma* 慾愛)、② 瞋尋 (*Byāpāda* 惡意)、③ 害尋 (*Vihimsā* 惱害)；也叫做：三惡尋，這裡的「尋」 (*Vitakka*) 是指：尋思 (尋求思惟) 的意思。

☆ 三善尋 *Tayo kusalavitakkā* (MN 19, 206-215) ⇒ (1) 離愛尋、(2) 離瞋尋、(3) 離害尋。

☆ 四正勤 (津儀勤、斷勤、修勤、隨護勤) 的解釋 (MN 2, 16) ⇒

(一) 去惡

- ① 防惡 (津儀勤 *Samvarapadhānaṃ*)
 - (1) 拒絕惡緣 (防護根門)；
 - (2) 迴避惡緣 (迴避惡處)；
- ② 斷惡 (斷勤 *Pahānapadhānaṃ*)
 - (3) 削減惡法 (離三惡尋)；
 - (4) 斷除惡法 (斷三惡尋)。

(二) 修善

- ③ 修善 (修勤 *Bhāvanāpadhānaṃ*)
 - (5) 追隨善緣 (七菩提分)；
 - (6) 修習善法 (四聖種、四依法)；
- ④ 成善 (隨護勤 *Anurakkhaṇāpadhānaṃ*)
 - (7) 安住善緣 (如理作意)；
 - (8) 圓滿善法 (善護禪相、忍受困境)。

什麼是「緣」呢？緣，是指外在環境或人事；

什麼是「法」呢？法，是指內在身心或品德。

☆ 什麼叫做：「七菩提分」呢？(就是) ⇒

七菩提分，也叫做：七圓覺支、七等覺支、七覺支、七覺分。

七菩提分，是覺行圓滿的七個條件 ⇒

- ① 遍念菩提分；② 遍擇法菩提分；③ 遍精進菩提分；
- ④ 遍喜菩提分；⑤ 遍輕安菩提分；⑥ 遍定菩提分；
- ⑦ 遍捨菩提分。

☆ 四聖種 ⇒ ① 喜足衣服、② 喜足飲食、③ 喜足住所、④ 四正勤。

☆ 四依法 ⇒ ① 喜足衣服、② 喜足飲食、③ 喜足住所、④ 喜足醫藥。

卍 卍 卍



第一品 ★ 前言 (Preface) [1~3]

〔第一卷 ㊟〕 14. Evaṃ me sutāṃ –

如^レ是^ハ我^ハ聞^ク——

THUS have I heard:

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

曾^レ經^ハ， 世^ハ尊^ハ住^ス舍^ニ衛^ニ城^ニ祇^ニ陀^ニ林^ニ給^ス孤^ニ獨^ニ園^ニ。

At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

那^レ時^ハ， 世^ハ尊^ハ呼^ク喚^ク比^ニ丘^ニ們^ヲ說^セ： 「比^ニ丘^ニ們^ヲ！」

比^ニ丘^ニ們^ヲ回^ク答^セ世^ハ尊^ハ說^セ： 「世^ハ尊^ハ！」 世^ハ尊^ハ於^ニ是^ニ說^セ：

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

“sabbāsavaṣaṃvarapariyāyaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāssissāmi”ti.

「比^ニ丘^ニ們^ヲ！ 我^ハ為^ス你^ニ們^ヲ說^セ示^ス， 防^ニ護^ニ一^ニ切^ニ（煩^ニ惱^ニ）漏^ク流^ク之^ハ法^ニ門^ニ。注^ス意^ス諦^ク聽^ク、當^レ善^ク思^フ念^フ！我^ハ今^ハ將^ス說^セ。」

"I will discourse to you, monks, on the means of controlling all the cankers.

Listen and attend carefully,

and I will speak."

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

「願^ハ樂^ク欲^ク聞^ク！」比^ニ丘^ニ們^ヲ應^ニ諾^セ世^ハ尊^ハ。

"Yes, Lord," these monks answered the Lord in assent.

Bhagavā etadavoca –

世^ハ尊^ハ說^セ：

The Lord spoke thus:

〔第二卷 ㊦〕 15. "Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato.

「比丘們！我說：『由於認知、因為看見，而有諸漏滅盡；不是由於不知！不是因為不見！』

"I, monks, am speaking of the destruction of the cankers in one who knows, in one who sees, not in one who does not know, does not see.

Kiñca, bhikkhave, jānato kiñca passato āsavānaṃ khayaṃ vadāmi?

比丘們！我說：『由於認知什麼？因為看見什麼？而有諸漏滅盡呢？』

And what, monks, is the destruction of the cankers in one who knows, in one who sees?

Yoniso ca manasikāraṃ ayoniso ca manasikāraṃ.

『如理作意』——如理性且注意，與『非理作意』——非理性且不注意：

There is wise attention and unwise attention.

Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhanti;

比丘們！由於非理作意，那麼——未生諸漏，將會生起；已生諸漏，將會增長。

Monks, from unwise attention cankers arise that had not arisen, and also cankers that have arisen increase.

yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

比丘們！由於如理作意，那麼——未生諸漏，將會不生；已生諸漏，將會消失。

But, monks, from wise attention cankers that had not arisen do not arise, and also cankers that have arisen decline.

(第三卷 ㊦) 16. “① Atthi, bhikkhave, āsavā dassanā pahātabbā, ② atthi āsavā saṃvarā pahātabbā, ③ atthi āsavā paṭisevanā pahātabbā, ④ atthi āsavā adhvivāsanā pahātabbā, ⑤ atthi āsavā parivajjanā pahātabbā, ⑥ atthi āsavā vinodanā pahātabbā, ⑦ atthi āsavā bhāvanā pahātabbā.

比丘們！① 因為看見（四諦真理）而諸漏消失、② 因為防護（根門）而諸漏消失、③ 因為追隨（受持善法）而諸漏消失、④ 因為認同（肯定善法）而諸漏消失、⑤ 因為避免（否定惡法）而諸漏消失、⑥ 因為排除（捨棄惡法）而諸漏消失、⑦ 因為修習（道品）而諸漏消失。

There are, monks,

- ① *cankers that should be got rid of by vision,*
- ② *there are cankers that should be got rid of by control,*
- ③ *there are cankers that should be got rid of by use,*
- ④ *there are cankers that should be got rid of by endurance,*
- ⑤ *there are cankers that should be got rid of by avoidance,*
- ⑥ *there are cankers that should be got rid of by elimination,*
- ⑦ *there are cankers that should be got rid of by development.*

卍 卍 卍

第二品 ☆ 決擇理性與非理性

Wise Attention and Unwise Attention [4~14]

第一章 ☆ 因為看見（四諦真理）而諸漏消失

Cankers should be got rid of by Vision [4~8]

☀ 主題 📖 如理作意 *Dassanā pahātabbāsavā [4~8]*

〔第四卷 ㊦〕 17. "Katame ca, bhikkhave, āsavā dassanā pahātabbā?"

比丘們！因為看見什麼，而諸（煩惱）漏會消失呢？

And what, monks, are the cankers to be got rid of by vision?

第一節 🌸 非理性 ⇒

不正確「注意與不注意」 [4~6]

Idha, bhikkhave, assutavā puthujjano – ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto –

比丘們！世上無聞凡夫，不見聖者、不知聖者之法、不以聖法被調御、不見善知識、不知善士之法、不以善士法被調御：

*Herein, monks, an uninstructed ordinary person,
taking no count of the pure ones,
unskilled in the dhamma of the pure ones,
untrained in the dhamma of the pure ones;
taking no count of the true men,
unskilled in the dhamma of the true men,
untrained in the dhamma of the true men,*

manasikaraṇīye dhamme nappajānāti, amanasikaraṇīye dhamme nappajānāti.

『不瞭解應注意之法、不瞭解不應注意之法。』

*does not comprehend the things which should be wisely attended to,
does not comprehend the things which should not be wisely attended to.*

So manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto, ye dhammā na manasikaraṇīyā, te dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme na manasi karoti.

他^カ既^ハ不^ク理^カ解^ハ應^ズ注^ス意^ハ之^ノ法^ヲ, 又^マ不^ク理^カ解^ハ不^ク應^ズ注^ス意^ハ之^ノ法^ヲ: 『注^ス意^ハ於^ニ不^ク應^ズ注^ス意^ハ之^ノ法^ヲ, 而^ル不^ク注^ス意^ハ於^ニ應^ズ注^ス意^ハ之^ノ法^ヲ。』

He, not comprehending the things that should be wisely attended to, not comprehending the things that should not be wisely attended to, wisely attends to those things which should not be wisely attended to, does not wisely attend to those things which should be wisely attended to.

一、 不如理不作意—— 不正確理解「應不注意」 [4]

"Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme manasi karoti?

比^コ丘^ノ們^ノ！ 如^ト何^ニ是^レ注^ス意^ハ於^ニ不^ク應^ズ注^ス意^ハ之^ノ法^ヲ呢^ニ？

And what, monks, are the things that should not be wisely attended to, but to which he wisely attends?

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati –

比^コ丘^ノ們^ノ！ 當^キ他^カ注^ス意^ハ於^ニ此^ノ法^ヲ時^ノ: 『生^レ起^ル——未^レ生^レ慾^ハ漏^カ, 增^ス長^ス——已^レ生^レ慾^ハ漏^カ; 生^レ起^ル——未^レ生^レ有^ハ漏^カ, 增^ス長^ス——已^レ生^レ有^ハ漏^カ; 生^レ起^ル——未^レ生^レ無^ハ明^ハ漏^カ, 增^ス長^ス——已^レ生^レ無^ハ明^ハ漏^カ。』

From his wisely attending to these things, monks, the canker of sense-pleasure arises which had not arisen before or the canker of sense-pleasure, arisen, increases; or the canker of becoming arises which had not arisen before or the canker of becoming, arisen, increases; or the canker of ignorance arises which had not arisen before or the canker of ignorance, arisen, increases.

ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.

他^カ注^ス意^ハ於^ニ此^ノ等^ノ不^ク應^ズ注^ス意^ハ之^ノ法^ヲ！

These are the things to which he wisely attends but which should not be wisely attended to.

二、不如理作意—— 不正確理解「應注意」 [4~6]

"Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme na manasi karoti?

比丘們！如_レ何_レ是_レ不_レ注_ス意_ハ於_ニ應_ス注_ス意_ハ之_ニ法_ニ呢_ニ？

*And what, monks, are the things that should be wisely attended to,
but to which he does not wisely attend?*

1. 不如理作意——應捨棄三漏！ [4~5]

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati –

比丘們！當_レ他_レ注_ス意_ハ於_ニ此_ニ法_ニ時_ニ：『不_レ生_ス起_ス——未_レ生_ス慾_ハ漏_カ，捨_ス棄_ス——已_レ生_ス慾_ハ漏_カ；不_レ生_ス起_ス——未_レ生_ス有_ハ漏_カ，捨_ス棄_ス——已_レ生_ス有_ハ漏_カ；不_レ生_ス起_ス——未_レ生_ス無_ハ明_ハ漏_カ，捨_ス棄_ス——已_レ生_ス無_ハ明_ハ漏_カ。』

*From his wisely attending to these things, monks,
either the canker of sense-pleasure which had not arisen does not arise,
or if the canker of sense-pleasure has arisen it declines;
or if the canker of becoming has not arisen it does not arise,
or if the canker of becoming has arisen it declines;
or if the canker of ignorance has not arisen it does not arise,
or if the canker of ignorance has arisen it declines.*

ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.

他_レ不_レ注_ス意_ハ於_ニ此_ニ等_ニ應_ス注_ス意_ハ之_ニ法_ニ！

These are things that should be wisely attended to, but to which he does not wisely attend.

"Tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

如_レ果_ニ，注_ス意_ハ於_ニ不_レ應_ス注_ス意_ハ之_ニ法_ニ，不_レ注_ス意_ハ於_ニ應_ス注_ス意_ハ之_ニ法_ニ者_ニ；那_レ麼_ニ，未_レ生_ス諸_ハ漏_カ將_レ會_レ生_ス起_ス、已_レ生_ス諸_ハ漏_カ將_レ會_レ增_ス長_ス。

*If he wisely attends to things which should not be wisely attended to,
if he does not wisely attend to things which should be wisely attended to,
cankers arise which had not arisen before and also the cankers, arisen, increase.*

〔第五卷 ㊦〕 18. "So evaṃ ayoniso manasi karoti –

他^ㄊ注^ㄓ意^ㄣ於^ㄩ這^ㄓ些^ㄣ非^ㄣ理^ㄣ性^ㄣ（思^ㄣ惟^ㄣ）：

In these ways he is not wisely attending:

2. 增長無明漏：「存在」於過去世嗎？ [5]

'ahosiṃ nu kho ahaṃ atītamaddhānaṃ?

① 是^ㄣ否^ㄣ確^ㄣ實^ㄣ？ 我^ㄣ存^ㄣ在^ㄣ於^ㄣ過^ㄣ去^ㄣ世^ㄣ嗎^ㄣ？

if he thinks,

'Now, was I in a past period?

Na nu kho ahosiṃ atītamaddhānaṃ?

② 是^ㄣ否^ㄣ確^ㄣ實^ㄣ？ 不^ㄣ存^ㄣ在^ㄣ於^ㄣ過^ㄣ去^ㄣ世^ㄣ嗎^ㄣ？

Now, was I not in a past period?

Kiṃ nu kho ahosiṃ atītamaddhānaṃ?

③ 是^ㄣ否^ㄣ確^ㄣ實^ㄣ？ 如^ㄣ何^ㄣ存^ㄣ在^ㄣ於^ㄣ過^ㄣ去^ㄣ世^ㄣ呢^ㄣ？

Now, what was I in a past period?

Kathaṃ nu kho ahosiṃ atītamaddhānaṃ?

④ 是^ㄣ否^ㄣ確^ㄣ實^ㄣ？ 何^ㄣ故^ㄣ存^ㄣ在^ㄣ於^ㄣ過^ㄣ去^ㄣ世^ㄣ呢^ㄣ？

Now, how was I in a past period?

Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ?

⑤ 是^ㄣ否^ㄣ確^ㄣ實^ㄣ？ 我^ㄣ存^ㄣ在^ㄣ於^ㄣ過^ㄣ去^ㄣ世^ㄣ， 而^ㄣ後^ㄣ變^ㄣ成^ㄣ何^ㄣ者^ㄣ呢^ㄣ？

Now, having been what, what did I become in a past period?

3. 增長慾漏：「存在」於未來世嗎？ [5]

Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ?

① 是^ア否^ス確^ク實^セ？ 我^オ存^ゾ在^ル於^ニ未^キ來^カ世^ニ嗎^ヤ？

Now, will I come to be in a future period?

Na nu kho bhavissāmi anāgatamaddhānaṃ?

② 是^ア否^ス確^ク實^セ？ 不^レ存^ゾ在^ル於^ニ未^キ來^カ世^ニ嗎^ヤ？

Now, will I not come to be in a future period?

Kiṃ nu kho bhavissāmi anāgatamaddhānaṃ?

③ 是^ア否^ス確^ク實^セ？ 如^ト何^ニ存^ゾ在^ル於^ニ未^キ來^カ世^ニ呢^ヤ？

Now, what will I come to be in a future period?

Kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ?

④ 是^ア否^ス確^ク實^セ？ 何^ニ故^ニ存^ゾ在^ル於^ニ未^キ來^カ世^ニ呢^ヤ？

Now, how will I come to be in a future period?

Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ'ti?

⑤ 是^ア否^ス確^ク實^セ？ 我^オ存^ゾ在^ル於^ニ未^キ來^カ世^ニ， 而^レ後^ニ變^フ成^ス何^ニ者^ニ呢^ヤ？

Having become what, what will I come to be in a future period?'

4. 增長有漏：「存在」於現在世嗎？ [5]

Etarahi vā paccuppannamaddhānaṃ [paccuppannamaddhānaṃ ārabha (syā.)] ajjhataṃ
kathaṃkathī hoti –

又_又於_於現_現在_在， 對_對於_於現_現在_在世_世心_心裡_裡疑_疑惑_惑：

Or, if he is now subjectively doubtful about the present period, and thinks:

`ahaṃ nu khosmi?

① 我_我是_是否_否確_確實_實存_存在_在嗎_嗎？

'Now, am I?

No nu khosmi?

② 是_是否_否確_確實_實不_不存_存在_在嗎_嗎？

Now, am I not?

Kiṃ nu khosmi?

③ 是_是否_否確_確實_實？ 如_如何_何存_存在_在呢_呢？

Now, what am I?

Kathaṃ nu khosmi?

④ 是_是否_否確_確實_實？ 何_何故_故存_存在_在呢_呢？

Now, how am I?

Ayaṃ nu kho satto kuto āgato?

⑤ 是_是否_否確_確實_實？ 此_此有_有情_情由_由何_何處_處而_而來_來呢_呢？

Now, whence has this being come?

So kuhiṃ gāmi bhavissatī'ti?

⑥ 是_是否_否確_確實_實？ 此_此有_有情_情將_將投_投生_生何_何處_處呢_呢？

Where-going will it come to be?

5. 「我」是「恆常」——六種謬見！ [6]

〔第六卷 19. “Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati.

諸如此類，非理_カ性_ニ注_ス意_セ者_キ，於_ニ六_カ常_ニ見_ル中_ニ，
將_ニ生_ス起_ル任_ニ何_カ一_ニ見_ル，即_ニ：

*To one who does not pay wise attention in these ways,
one of six (wrong) views arises:*

‘Atthi me attā’ti vā assa [vāssa (sī. syā. pī.)] saccato thetato diṭṭhi uppajjati;

(1) 或_レ者_キ，他_カ生_ス起_ル常_ニ見_ル、當_レ作_ス真_ニ理_カ：『我_ハ是_レ我_ハ——本_ニ體_ニ是_レ我_ハ（有_ニ一_ニ個_ニ真_ニ我_ハ）！』

‘There is for me a self’ - the view arises to him as though it were true, as though it were real.

‘natthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati;

(2) 或_レ者_キ，他_カ生_ス起_ル常_ニ見_ル、當_レ作_ス真_ニ理_カ：『我_ハ非_レ我_ハ——本_ニ體_ニ不_レ是_レ我_ハ（有_ニ另_ニ一_ニ個_ニ我_ハ）！』

Or, ‘There is not for me a self.’ - the view arises to him as though it were true, as though it were real.

‘attanāva attānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati;

(3) 或_レ者_キ，他_カ生_ス起_ル常_ニ見_ル、當_レ作_ス真_ニ理_カ：『我_ハ思_ム故_ニ我_ハ在_ニ——我_ハ因_ニ為_ニ感_ニ知_ニ而_レ存_ニ在_ニ（感_ニ知_ニ是_レ我_ハ）！』

Or, ‘Simply by self am I aware of self.’ - the view arises to him as though it were true, as though it were real.

‘attanāva anattānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati;

(4) 或_レ者_キ，他_カ生_ス起_ル常_ニ見_ル、當_レ作_ス真_ニ理_カ：『離_カ思_ム故_ニ我_ハ在_ニ——我_ハ因_ニ為_ニ離_カ開_ニ感_ニ知_ニ而_レ存_ニ在_ニ（離_カ感_ニ知_ニ是_レ我_ハ）！』

Or, ‘Simply by self am I aware of not-self.’ - the view arises to him as though it were true, as though it were real.

‘anattanāva attānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati;

(5) 或_レ者_キ，他_カ生_ス起_ル常_ニ見_ル、當_レ作_ス真_ニ理_カ：『我_ハ思_ム我_ハ不_レ在_ニ——我_ハ因_ニ為_ニ感_ニ知_ニ而_レ不_レ存_ニ在_ニ（感_ニ知_ニ不_レ是_レ我_ハ）！』

Or, ‘Simply by not-self am I aware of self’ - the view arises to him as though it were true, as though it were real.

atha vā panassa evaṃ diṭṭhi hoti –

(6) 或_レ者_セ， 他_チ又_マ有_マ這_キ樣_ニ見_ル解_セ：

Or a wrong view occurs to him thus:

'yo me ayam attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākam paṭisaṃvedeti

『 凡_レ我_セ所_レ說_セ， 這_キ個_ニ真_ニ我_セ， 可_レ以_テ感_ス知_セ——彼_レ各_レ處_ニ， 受_ス善_ニ惡_ニ業_ニ， 異_ニ熟_ニ果_ニ報_ニ！ 』

'Whatever is this self for me that speaks, that experiences and knows, that experiences now here, now there, the fruition of deeds that are lovely and that are depraved,

so kho pana me ayam attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī'ti.

而_ル且_ニ， 他_チ又_マ以_テ為_ス： 『 這_キ個_ニ真_ニ我_セ， 應_ニ是_ニ連_ニ續_ニ、 堅_ニ固_ニ、 常_ニ恆_ニ、 不_レ變_ニ易_ニ法_ニ、 永_ニ遠_ニ如_ニ此_ニ、 保_ニ持_ニ住_ニ立_ニ！ 』

it is this self for me that is permanent, stable, eternal, not subject to change, that will stand firm like unto the eternal.'

Idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ.

比_レ丘_ニ們_！ 這_キ些_ニ謬_ニ見_ニ叫_ニ做_ニ： 『 見_ニ解_ニ叢_ニ林_ニ、 見_ニ解_ニ險_ニ途_ニ、 見_ニ解_ニ戲_ニ論_ニ、 見_ニ解_ニ爭_ニ論_ニ、 見_ニ解_ニ結_ニ縛_ニ！ 』

This, monks, is called going to wrong views, holding wrong views, the wilds of wrong views, the wriggling of wrong views, the scuffling of wrong views, the fetter of wrong views.

Diṭṭhisamyojanasamyyutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; 'na parimuccati dukkhasmā'ti vadāmi.

比_レ丘_ニ們_！ 無_レ聞_ニ凡_ニ夫_ニ， 被_レ見_ニ結_ニ所_ニ縛_ニ， 不_レ能_ニ從_ニ生_ニ、 老_ニ、 死_ニ、 愁_ニ、 悲_ニ、 苦_ニ、 憂_ニ、 惱_ニ... ... 而_レ得_ニ解_ニ脫_ニ。 所_ニ以_ニ， 我_セ說_セ： 『 不_レ能_ニ解_ニ脫_ニ苦_ニ！ 』

Fettered with the fetter of wrong views, monks, the uninstructed ordinary person is not set free from birth, from old age and dying, from griefs, from sorrows, from ills, from tribulations, from miseries, he is not set free from anguish, I say.

第二節 ㊦ 理性 ⇒

正確「注意與不注意」 [7~8]

〔第七卷 ㊦〕 20. "Sutavā ca kho, bhikkhave, ariyasāvako – ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto –

然_ル而_レ， 比_レ丘_ク們_ヲ！ 已_レ聞_ク法_ヲ聖_ノ弟_ノ子_ヲ， 已_レ見_ク聖_ノ者_ヲ、
熟_ク知_ス聖_ノ者_ノ之_ヲ法_ヲ、 以_レ聖_ノ法_ヲ被_テ調_ヘ御_ス、 已_レ見_ク善_ノ知_ス
識_ス、 熟_ク知_ス善_ノ士_ノ之_ヲ法_ヲ、 以_レ善_ノ士_ノ法_ヲ被_テ調_ヘ御_ス：

*But the instructed disciple of the pure ones who takes count of the pure ones, who is skilled in the dhamma of the pure ones, well trained in the dhamma of the pure ones,
who takes count of the true men, who is skilled in the dhamma of the true men, well trained in the dhamma of the true men -*

manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti.

『 正_ク確_ク理_カ解_ヘ應_ニ注_ス意_ヲ之_ヲ法_ヲ、 正_ク確_ク理_カ解_ヘ不_ニ應_ニ注_ス
意_ヲ之_ヲ法_ヲ。 』

*he comprehends the things that should be wisely attended to,
he comprehends the things that should not be wisely attended to;*

So manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme na manasi karoti, ye dhammā manasikaraṇīyā te dhamme manasi karoti.

他_ノ既_ニ正_ク確_ク理_カ解_ヘ應_ニ注_ス意_ヲ之_ヲ法_ヲ、 又_ニ正_ク確_ク理_カ解_ヘ不_ニ
應_ニ注_ス意_ヲ之_ヲ法_ヲ： 『 不_ニ注_ス意_ヲ於_ニ不_ニ應_ニ注_ス意_ヲ之_ヲ法_ヲ、
而_レ注_ス意_ヲ於_ニ應_ニ注_ス意_ヲ之_ヲ法_ヲ。 』

*he, comprehending the things that should be wisely attended to,
comprehending the things that should not be wisely attended to,
does not wisely attend to those things which should not be wisely attended to,
he wisely attends to those things which should be wisely attended to.*

一、如理不作意——正確理解「應不注意」 [7]

“Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme na manasi karoti?

比丘們！如是何是「不注意」於「不應注意」之法呢？

And which, monks, are those things which he does not wisely attend to because they should not be wisely attended to?

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati –

比丘們！當他注意於此法時：『生起——未生慾漏，增長——已生慾漏；生起——未生有漏，增長——已生有漏；生起——未生無明漏，增長——已生無明漏。』

Those things, monks, by wisely attending to which there arises the canker of sense-pleasure which had not arisen before, or the canker of sense-pleasure which, arisen before, increases.

Or there arises the canker of becoming which had not arisen before, or the canker of becoming which, arisen before, increases.

Or there arises the canker of ignorance which had not arisen before, or the canker of ignorance which, arisen before, increases.

ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.

他「不注意」於此等「不應注意」之法！

These are the things to which he does not wisely attend because they should not be wisely attended to.

二、 如理作意——正確理解「應注意」 [7~8]

“Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme manasi karoti?

比丘們！如是何是注意於應注意之法呢？

And which, monks, are the things to which he wisely attends because they should be wisely attended to?

1. 如理作意——應捨棄三漏！ [7]

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati –

比丘們！當他注意於此法時：『不生起——未生慾漏，捨棄——已生慾漏；不生起——未生有漏，捨棄——已生有漏；不生起——未生無明漏，捨棄——已生無明漏。』

Those things, monks, by wisely attending to which there does not arise the canker of sense-pleasure which had not arisen before or the canker of sense-pleasure which, arisen before, declines;

those things, monks, by wisely attending to which there does not arise the canker of becoming which had not arisen before or the canker of becoming which, arisen before, declines;

those things, monks, by wisely attending to which there does not arise the canker of ignorance which had not arisen before or the canker of ignorance which, arisen before, declines.

ime dhammā manasikaraṇīyā ye dhamme manasi karoti.

他注意於此等應注意之法！

These are the things to which he wisely attends because they should be wisely attended to.

“Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti

如果，不注意於不應注意之法，注意於應注意之法者；那麼，未生諸漏將不會生起，已生諸漏將會消失。

If he is one who does not wisely attend to things that should not be wisely attended to,

if he is one who wisely attends to things that should be wisely attended to,

both the cankers which have not arisen do not arise,

and the cankers which have arisen decline.

2. 如理作意——應發展四諦智！ [8]

〔第八卷 ㊟〕 21. "So 'idaṃ dukkhan'ti yoniso manasi karoti, 'ayaṃ dukkhasamudayo'ti yoniso manasi karoti, 'ayaṃ dukkhanirodho'ti yoniso manasi karoti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yoniso manasi karoti.

他^{ㄊㄨ}如^{ㄌㄩ}理^{ㄌㄩ}作^{ㄗㄨ}意^ㄧ：『這^ㄓ是^ㄕ——苦^{ㄎㄨ}聖^ㄕ諦^{ㄉㄧ}』；

如^{ㄌㄩ}理^{ㄌㄩ}作^{ㄗㄨ}意^ㄧ：『這^ㄓ是^ㄕ——苦^{ㄎㄨ}之^ㄕ集^ㄕ聖^ㄕ諦^{ㄉㄧ}』；

如^{ㄌㄩ}理^{ㄌㄩ}作^{ㄗㄨ}意^ㄧ：『這^ㄓ是^ㄕ——苦^{ㄎㄨ}之^ㄕ滅^ㄕ聖^ㄕ諦^{ㄉㄧ}』；

如^{ㄌㄩ}理^{ㄌㄩ}作^{ㄗㄨ}意^ㄧ：『這^ㄓ是^ㄕ——到^ㄉ達^ㄉ苦^{ㄎㄨ}滅^ㄕ之^ㄕ道^ㄉ聖^ㄕ諦^{ㄉㄧ}』。

He, thinking: 'This is anguish,' wisely attends.

He, thinking: 'This is the origin of anguish,' wisely attends.

He, thinking: 'This is the stopping of anguish,' wisely attends.

He, thinking: 'This is the course leading to the stopping of anguish,' wisely attends.

Tassa evaṃ yoniso manasikaroto tīṇi saṃyojanāni pahīyanti – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

像^{ㄌㄨ}他^{ㄊㄨ}這^ㄓ樣^ㄧ！如^{ㄌㄩ}理^{ㄌㄩ}作^{ㄗㄨ}意^ㄧ、捨^ㄕ斷^ㄉ三^ㄕ結^ㄕ——有^ㄕ身^ㄕ見^ㄕ結^ㄕ、疑^ㄕ結^ㄕ、戒^ㄕ禁^ㄕ取^ㄕ結^ㄕ。

Because he wisely attends thus, the three fetters decline:

wrong view as to one's own body, doubt, adherence to (wrongful) rites and ceremonies.

Ime vuccanti, bhikkhave, āsavā dassanā pahātabbā.

比^{ㄅㄧ}丘^{ㄑㄩ}們^{ㄌㄨ}！這^ㄓ樣^ㄧ叫^ㄕ做^ㄕ：『因^ㄕ為^ㄕ看^ㄕ見^ㄕ（四^ㄕ諦^ㄕ真^ㄕ理^ㄕ），而^ㄕ諸^ㄕ（煩^ㄕ惱^ㄕ）漏^ㄕ流^ㄕ會^ㄕ消^ㄕ失^ㄕ！』

These, monks, are called the cankers to be got rid of by vision.

卍 卍 卍

第二章 ☆ 因為防護（根門）而諸漏消失

Cankers should be got rid of by Control [9]

☀ 主題 📖 律儀勤 *Samvarā pahātabbāsavā [9]*

〔第九卷 ㊦〕 22. “Katame ca, bhikkhave, āsavā samvarā pahātabbā?

比丘們！因為防護什麼，而諸（煩惱）漏會消失呢？

And what, monks, are the cankers to be got rid of by control?

1. 攝根護心——防護眼根 [9]

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati.

(1) 比丘們！此處有比丘，如理思擇，以眼根律儀，防護（律儀勤）而住。

*In this teaching, monks, a monk, wisely reflective,
lives controlled with control over the sense-organ of the eye,*

Yañhissa, bhikkhave, cakkhundriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, cakkhundriyasamvaram samvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

比丘們！他若（放逸），不持續防護眼根，隨著著諸（煩惱）漏流——憂感、熱惱生起。他若攝禦，以住於防護眼根，令達諸（煩惱）漏流——憂感、熱惱消失。

2. 攝根護心——防護耳根 [9]

Paṭisaṅkhā yoniso sotindriyaṣaṃvarasaṃvuto viharati...pe...

(2) 比丘們！此處有比丘，如理思擇，以耳根律儀，防護（律儀勤）而住。

比丘們！他若（放逸），不持續防護耳根，隨著諸（煩惱）漏流——憂感、熱惱生起。他若攝禦，以住於防護耳根，令達諸（煩惱）漏流——憂感、熱惱消失。

lives controlled with control over the sense-organ of the ear,

3. 攝根護心——防護鼻根 [9]

ghānindriyaṣaṃvarasaṃvuto viharati...pe...

(3) 比丘們！此處有比丘，如理思擇，以鼻根律儀，防護（律儀勤）而住。

比丘們！他若（放逸），不持續防護鼻根，隨著諸（煩惱）漏流——憂感、熱惱生起。他若攝禦，以住於防護鼻根，令達諸（煩惱）漏流——憂感、熱惱消失。

lives controlled with control over the sense-organ of the nose,

4. 攝根護心——防護舌根 [9]

jivhindriyaṣaṃvarasaṃvuto viharati...pe...

(4) 比丘們！此處有比丘，如理思擇，以舌根律儀，防護（律儀勤）而住。

比丘們！他若（放逸），不持續防護舌根，隨著著諸（煩惱）漏流——憂感、熱惱生起。他若攝禦，以住於防護舌根，令達諸（煩惱）漏流——憂感、熱惱消失。

lives controlled with control over the sense-organ of the tongue,

5. 攝根護心——防護身根 [9]

kāyindriyaṣaṃvarasaṃvuto viharati...pe...

(5) 比丘們！此處有比丘，如理思擇，以身根律儀，防護（律儀勤）而住。

比丘們！他若（放逸），不持續防護身根，隨著著諸（煩惱）漏流——憂感、熱惱生起。他若攝禦，以住於防護身根，令達諸（煩惱）漏流——憂感、熱惱消失。

lives controlled with control over the sense-organ of the body,

6. 攝根護心——防護意根 [9]

manindriyaṣaṃvaraṣaṃvuto viharati.

(6) 比丘們！此處有比丘，如理思擇，以意根律儀，防護（律儀勤）而住。

lives controlled with control over the sense-organ of the mind.

Yañhissa, bhikkhave, manindriyaṣaṃvaraṣaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, manindriyaṣaṃvaraṣaṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

比丘們！他若（放逸），不持續防護意根，隨著著諸（煩惱）漏流——憂感、熱惱生起。他若攝禦，以住於防護意根，令達諸（煩惱）漏流——憂感、熱惱消失。

“Yañhissa, bhikkhave, saṃvaraṣaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, saṃvaraṣaṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

比丘們！他若（放逸），不持續防護（根門），隨著著諸（煩惱）漏流——憂感、熱惱生起。他若攝禦，以住於防護（根門），令達諸（煩惱）漏流——憂感、熱惱消失。

Whereas, monks, if he lived uncontrolled in regard to control over these sense-organs, cankers which are destructive and consuming might arise.

But if he lives controlled with control over these organs, then the cankers which are destructive and consuming are not.

Ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā.

比丘們！這樣叫做：『因為防護（根門），而諸（煩惱）漏流會消失！』

These, monks, are called the cankers to be got rid of by control.

卍 卍 卍

第三章 ☆ 因為追隨善法（受持善法）而諸漏消失

Cankers should be got rid of by Use [10]

☀ 主題 ☞ 衣食四緣（四聖種）

Paṭisevanā pahātabbāsavā [10]

〔第十卷 ㊦〕 23. “Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā?

比丘們！因為追隨什麼，而諸（煩惱）漏流會消失呢？

And what, monks, are the cankers to be got rid of by use?

1. 四依法——喜足衣服 [10]

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati –

(1) 比丘們！此處有比丘，如理思擇，以受用衣服，即：

In this teaching, monks, a monk, wisely reflective, uses a robe -

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātāpasarīmsapa-
[sirīmsapa (sī. syā. pī.)] samphassānaṃ paṭighātāya, yāvadeva hirikopīnappaṭicchādanattham’.

僅僅只為排除寒冷、排除炎熱，又為抵禦蛇、蚊、惡風、烈日，以及一切爬蟲類（蛇、蠍）侵擾，又僅僅只為遮羞蔽體。

*simply for warding off the cold, for warding off the heat,
for warding off the touch of gadfly,
mosquito, wind and sun, creeping things,
simply for the sake of covering his nakedness.*

2. 四依法——喜足飲食 [10]

“Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati –

(2) 如^レ理^カ思^ム擇^ビ， 以^テ受^メ用^ヒ飲^ミ食^ス， 即^チ：

Wisely reflective, he uses alms food -

‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,

『 非^レ為^ス玩^ム樂^カ、 非^レ為^ス肥^ニ壯^ニ、 非^レ為^ス美^ニ麗^カ、 非^レ為^ス裝^シ飾^ス；
not for sport, not for indulgence, not for personal charm, not for beautification,

yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya,

僅^ニ僅^ニ只^ニ為^ス維^シ持^シ身^ヲ體^カ、 能^ク夠^ク生^ス存^ス、 令^カ不^ク損^ス傷^ス、
 助^ス修^ス梵^ヲ行^ス；

*but just enough for the support and sustenance of the body,
 for keeping it unharmed, for furthering the Brahma-faring,*

iti purāṇaṅca vedanaṃ paṭisaṅkhāmi navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’ [cāti (sī.)].

如^レ此^ニ實^ニ行^フ， 以^テ除^ク舊^ノ餓^ニ、 新^ノ脹^ニ不^ク生^ス， 使^ス我^ニ不^ク致^ス生^ス理^カ受^メ苦^ニ， 得^カ以^テ無^ク過^ス、 安^ニ穩^ニ樂^カ住^ス。 』

*thinking: 'Thus do I crush out former feeling and do not set going new feeling;
 and there will be for me faultlessness and living in comfort.'*

3. 四依法——喜足住所 [10]

“Paṭisaṅkhā yoniso senāsanam paṭisevati –

(3) 如^レ理^カ思^ム擇^ビ， 以^テ受^メ用^ヒ住^ス所^ヲ、 坐^ス臥^ス用^ヒ具^ヲ， 即^チ：

Wisely reflective, he uses lodgings -

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsamakasavātātapasarīṃsapasamphassānam paṭighātāya, yāvadeva
utuparissayavinodanapaṭisallānārāmattham’.

僅^ハ僅^ハ只^ハ為^ス排^ル除^ル寒^ヲ冷^ヲ、 排^ル除^ル炎^ヲ熱^ヲ， 又^ハ為^ス抵^ル禦^ル
蛇^ヲ、 蚊^ヲ、 惡^キ風^ヲ、 烈^シ日^ヲ， 以^テ及^ビ一^レ切^ヲ爬^ル蟲^ヲ類^ヲ
(蛇^ヲ、 蠍^ヲ) 侵^ム擾^ム， 又^ハ僅^ハ僅^ハ只^ハ為^ス防^ル禦^ル險^ヲ難^ヲ、
惡^キ劣^シ天^ノ氣^ヲ、 樂^ム於^ニ禪^ヲ思^ム。

*only for warding off the cold, for warding off the heat, for warding off the touch of gadfly,
mosquito, wind, sun and creeping things, only for dispelling the dangers of the seasons, for the
purpose of enjoying seclusion.*

4. 四依法——喜足醫藥 [10]

“Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāraṃ paṭisevati –

(4) 如^レ理^カ思^ム擇^ビ， 以^一受^ス用^ム藥^ハ物^ノ、 藥^ハ具^ハ， 以^一治^ス療^カ病^ノ痛^ム， 即^チ：

Wisely reflective, he uses the requisite of medicines for the sick -

‘yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyābajjhaparamatāya’
[abyāpajjhaparamatāya (sī. syā. pī.), abyāpajjhaparamatāya (ka.)].

『 僅^ハ僅^ハ， 只^ハ為^ス療^カ癒^ハ： 所^レ生^ル疾^ハ病^ハ、 種^ハ種^ハ苦^ヲ受^ス；
以^一使^ス自^レ己^ハ從^テ死^ム亡^ス、 苦^ヲ迫^セ中^ニ， 解^ハ脫^セ出^テ來^ル， 以^一
得^テ安^ヲ適^ハ、 自^レ在^ル。 』

for warding off injurious feelings that have arisen, for the maximum of well-being.

“Yañhissa, bhikkhave, appaṭisevato uppajjeyyūṃ āsavā vighātapariḷāhā, paṭisevato evaṃsa
te āsavā vighātapariḷāhā na honti.

比^ハ丘^ノ們^ノ！ 他^ハ若^ク不^レ如^ク此^ニ受^ス用^ム者^ハ， 將^ハ使^ス諸^ハ（ 煩^ハ惱^ハ）
漏^カ流^カ——憂^ハ感^ハ、 熱^ハ惱^ハ生^ル起^ル； 他^ハ若^ク如^ク此^ニ受^ス用^ム
者^ハ， 將^ハ使^ス諸^ハ（ 煩^ハ惱^ハ） 漏^カ流^カ——憂^ハ感^ハ、 熱^ハ惱^ハ消^ス失^ス。

*Whereas, monks, if he does not use (the requisites),
the cankers which are destructive and consuming might arise,
but because he does use (them),
therefore these cankers which are destructive and consuming are not.*

Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

比^ハ丘^ノ們^ノ！ 這^ハ樣^ハ叫^ハ做^ハ： 『 因^ハ為^ス追^テ隨^テ善^ハ法^ハ（ 受^ス
持^ス善^ハ法^ハ） ， 而^ハ諸^ハ（ 煩^ハ惱^ハ） 漏^カ流^カ會^ハ消^ス失^ス！ 』

These, monks, are called the cankers to be got rid of by use.

卍 卍 卍

第四章 ☆ 因為認同善法（肯定善法）而諸漏消失

Cankers should be got rid of by Endurance [11]

☀ 主題 ☞ 忍受困境

Adhivāsanā pahātabbāsavā [11]

〔第十一卷 ㊟〕 24. “Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā?

比丘們！因為認同什麼，而諸（煩惱）漏會消失呢？

And what, monks, are the cankers to be got rid of by endurance?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya pipāsāya.

比丘們！此處有比丘，如理思擇，以忍耐（如同大地承受）寒、暑、飢、渴。

In this teaching, monks, a monk, wisely reflective, is one who bears cold, heat, hunger, thirst,

Daṃsamakasavātātapasarīmsapapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ,

蛇、蚊、惡風、烈日，以及一切爬蟲類（蛇、蠍）侵擾... 惡意辱罵、流言誹謗，

the touch of gadfly, mosquito, wind and sun, creeping things, ways of speech that are irksome, unwelcome;

uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ [tippānaṃ (sī. syā. pī.)]

kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.

源身劇苦、激烈堅固、辛辣苦澀、討厭不適、如奪命苦... 皆生起忍耐。

he is of a character to bear bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly.

“Yañhissa, bhikkhave, anadhivāsayato uppajjeyyūṃ āsavā vighātapariḷāhā, adhivāsayato evaṃsa te āsavā vighātapariḷāhā na honti.

比丘們！他若不如此忍耐者，將使諸（煩惱）漏流——憂感、熱惱生起；他若如此忍耐者，將使諸（煩惱）漏流——憂感、熱惱消失。

Whereas, monks, if he lacked endurance, the cankers which are destructive and consuming might arise. But because he endures, therefore these cankers which are destructive and consuming are not.

Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā.

比丘們！這樣叫做：『因為認同善法（肯定善法），而諸（煩惱）漏流會消失！』

These, monks, are called the cankers to be got rid of by endurance.

卐 卐 卐

第五章 ☆ 因為避免惡法（否定惡法）而諸漏消失

Cankers should be got rid of by Avoidance [12]

☀ 主題 迴避惡處 *Parivajjanā pahātabbāsavā [12]*

〔第十二卷 ㊦〕 25. “Katame ca, bhikkhave, āsavā parivajjanā pahātabbā?”

比丘們！因為避免什麼，而諸（煩惱）漏會消失呢？

And what, monks, are the cankers to be got rid of by avoidance?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso

比丘們！此處有比丘，如理思擇，以：

In this teaching, monks, a monk, wisely reflective,

caṇḍaṃ hatthim parivajjeti, caṇḍaṃ assaṃ parivajjeti, caṇḍaṃ goṇaṃ parivajjeti, caṇḍaṃ kukkuraṃ parivajjeti,

迴避惡象、迴避惡馬、迴避惡牛、迴避惡犬，
avoids a fierce elephant, avoids a fierce horse, avoids a fierce bull, avoids a fierce dog,

ahim khāṇuṃ kaṇṭakatthānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ.

（迴避）毒蛇、殘株樹椿、荊棘障礙、斷崖溝坑、池塘沼澤。

a snake, the stump of a tree, a thorny brake, a deep hole, a mountain slope, a refuse pool, a rubbish pit.

Yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ

如坐不適處、如行不適處、如伴不實惡友；

Wisely reflecting, he avoids that which is not an (allowable) seat, and that which is not a (lawful) resort (for alms), and those who are depraved friends.

viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so tañca anāsanaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

明智同修，將認定此是惡處安排；他如理思擇，以迴避不適處、不適處、不實惡友。

*For if he were sitting on what is not an (allowable) seat like that,
if he were walking in what is not a (lawful) resort (for alms) like that,
if he were associating with depraved friends like that,
his intelligent fellow Brahma-farers
would suspect him of depraved qualities.*

“Yañhissa, bhikkhave, aparivajjayato uppajjeyyūṃ āsavā vighātapariḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti.

比丘們！他若不如此迴避者，將使諸（煩惱）漏流——憂感、熱惱生起；他若如以此迴避者，將使諸（煩惱）漏流——憂感、熱惱消失。

*Whereas, monks, if he does not avoid (these occasions),
the cankers which are destructive and consuming might arise,
but if he avoids (them),
therefore these cankers which are destructive and consuming are not.*

Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

比丘們！這樣叫做：『因為避免惡法（否定惡法），而諸（煩惱）漏流會消失！』

These, monks, are called the cankers to be got rid of by avoidance.

卍 卍 卍

第六章 ☆ 因為排除惡法（捨棄惡法）而諸漏消失

Cankers should be got rid of by Elimination [13]

☀ 主題 斷三惡尋 *Vinodanā pahātabbāsavā [13]*

〔第十三卷 ㊦〕 26. "Katame ca, bhikkhave, āsavā vinodanā pahātabbā?

比丘們！因為排除什麼，而諸（煩惱）漏流會消失呢？

And what, monks, are the cankers to be got rid of by elimination?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso

比丘們！此處有比丘，如理思擇，以：

In this teaching, monks, a monk, wisely reflective,

1. 寂靜道跡——斷愛惡尋 [13]

uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti,

① 不認同、捨斷、排除、廢止、完全停止、令棄捨，所生起之『愛尋』；

*does not give in to thought about sense-pleasures that has arisen,
he gets rid of it, he eliminates it, makes an end of it, sends it to its ceasing;*

2. 寂靜道跡——斷瞋惡尋 [13]

uppannaṃ byāpādavitaṅgaṃ...pe...

② 不認同、捨斷、排除、廢止、完全停止、令棄捨，所生起之『瞋尋』；

*he does not give in to malevolent thought that has arisen, he gets rid of it,
he eliminates it, he makes an end of it, sends it to its ceasing;*

3. 寂靜道跡——斷害惡尋 [13]

uppannaṃ vihiṃsāvitakkaṃ...pe...

③ 不_レ認_ル同_ク、捨_テ斷_ス、排_テ除_ス、廢_シ止_ム、完_ク全_ク停_テ止_ム、
令_テ棄_テ捨_テ，所_レ生_ル起_ル之_ヲ『害_ス尋_ス』；
*he does not give in to thought of harming that has arisen, he gets rid of it,
he eliminates it, he makes an end of it, sends it to its ceasing;*

uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaroti
anabhāvaṃ gameti.

不_レ認_ル同_ク、捨_テ斷_ス、排_テ除_ス、廢_シ止_ム、完_ク全_ク停_テ止_ム、
令_テ棄_テ捨_テ，（一切_ノ）所_レ生_ル起_ル之_ヲ『惡_セ不_レ善_ク法_ヲ』；
*he does not give in to evil unskilled mental objects that have constantly arisen,
he gets rid of them, eliminates them, makes an end of them, sends them to their ceasing.*

“Yañhissa, bhikkhave, avinodayato uppajjeyyūṃ āsavā vighātapariḷāhā, vinodayato evaṃsa
te āsavā vighātapariḷāhā na honti.

比_レ丘_ノ們_！ 他_レ若_ク不_レ如_ク此_ノ排_テ除_ス者_ニ，將_レ使_フ諸_ノ（煩_ノ
惱_ヲ）漏_カ流_カ——憂_ニ感_ス、熱_ニ惱_ヲ生_ル起_ル；他_レ若_ク如_ク此_ノ排_テ除_ス
者_ニ，將_レ使_フ諸_ノ（煩_ノ惱_ヲ）漏_カ流_カ——憂_ニ感_ス、熱_ニ惱_ヲ消_ス失_ル。
*Whereas, monks, if he does not eliminate (these thoughts), the cankers which are destructive and
consuming might arise,
but if he eliminates (them), therefore these cankers which are destructive and consuming are not.*

Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

比_レ丘_ノ們_！ 這_ニ樣_ノ叫_ス做_ス：『因_テ為_テ排_テ除_ス惡_セ法_ヲ（捨_テ
棄_テ惡_セ法_ヲ），而_レ諸_ノ（煩_ノ惱_ヲ）漏_カ流_カ會_テ消_ス失_ル！』
These, monks, are called the cankers to be got rid of by elimination.

卍 卍 卍

第七章 ☆ 因為修習（道品）而諸漏消失

Cankers should be got rid of by Development [14]

☀ 主題 ㄟ 七菩提分（修勤）

Bhāvanā pahātabbāsavā [14]

〔第十四卷 ㊦〕 27. “Katame ca, bhikkhave, āsavā bhāvanā pahātabbā?

比丘們！因為修習什麼，而諸（煩惱）漏流會消失呢？

And what, monks, are the cankers to be got rid of by (mental) development?

1. 勤修道品——遍念菩提分 [14]

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

(1) 比丘們！此處有比丘，如理思擇，依遠離、依離貪、依滅盡、向於捨，以修習（發展、培養）『遍念菩提分』；

In this teaching, monks, a monk, wisely reflective, develops mindfulness as a link in awakening and which is dependent on aloofness, dependent on lack of attraction, dependent on ceasing, ending in renunciation.

2. 勤修道品——遍擇法菩提分 [14]

paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti...pe...

(2) 如理思擇，依遠離、依離貪、依滅盡、向於捨，以修習（發展、培養）『遍擇法菩提分』；

Wisely reflective, he develops investigation of dhamma as a link in awakening, and which is dependent on aloofness, dependent on lack of attraction, dependent on ceasing, ending in renunciation.

3. 勤修道品——遍精進菩提分 [14]

vīriyasambojjhaṅgaṃ bhāveti...

(3) 如^レ理^カ思^ム擇^セ， 依^一遠^ハ離^カ、 依^一離^カ貪^ガ、 依^一滅^セ盡^ハ、
向^ト於^ニ捨^セ， 以^一修^ス習^ス（發^フ展^ス、 培^ツ養^ス）『遍^ハ精^ハ進^ハ、
菩^タ提^タ分^ハ』 ；

*Wisely reflective, he develops energy as a link in awakening,
and which is dependent on aloofness, dependent on lack of attraction,
dependent on ceasing, ending in renunciation.*

4. 勤修道品——遍喜菩提分 [14]

pīṭisambojjhaṅgaṃ bhāveti...

(4) 如^レ理^カ思^ム擇^セ， 依^一遠^ハ離^カ、 依^一離^カ貪^ガ、 依^一滅^セ盡^ハ、
向^ト於^ニ捨^セ， 以^一修^ス習^ス（發^フ展^ス、 培^ツ養^ス）『遍^ハ喜^ハ菩^タ提^タ分^ハ』 ；

*Wisely reflective, he develops rapture as a link in awakening,
and which is dependent on aloofness, dependent on lack of attraction,
dependent on ceasing, ending in renunciation.*

5. 勤修道品——遍輕安菩提分 [14]

passaddhisambojjhaṅgaṃ bhāveti...

(5) 如^レ理^カ思^ム擇^セ， 依^一遠^ハ離^カ、 依^一離^カ貪^ガ、 依^一滅^セ盡^ハ、
向^ト於^ニ捨^セ， 以^一修^ス習^ス（發^フ展^ス、 培^ツ養^ス）『遍^ハ輕^ハ安^ハ菩^タ提^タ分^ハ』 ；

*Wisely reflective, he develops serenity as a link in awakening,
and which is dependent on aloofness, dependent on lack of attraction,
dependent on ceasing, ending in renunciation.*

6. 勤修道品——遍定菩提分 [14]

samādhisambojjhaṅgaṃ bhāveti...

(6) 如^{ㄇˋ}理^{ㄌㄧˊ}思^ㄙ擇^{ㄗㄟˋ}， 依^ㄟ遠^{ㄩㄢˇ}離^{ㄌㄧˊ}、 依^ㄟ離^{ㄌㄧˊ}貪^{ㄍㄨㄢ}、 依^ㄟ滅^{ㄇㄧˋ}盡^{ㄐㄩㄣˋ}、 向^ㄟ於^ㄩ捨^{ㄕㄟˋ}， 以^ㄟ修^{ㄒㄩ}習^{ㄒㄩˊ}（發^ㄈ展^{ㄗㄢˇ}、 培^ㄆ養^{ㄩㄤˋ}） 『遍^ㄅ定^{ㄉㄧㄥˋ}菩^ㄆ提^{ㄊㄧˊ}分^ㄈ』 ；
Wisely reflective, he develops concentration as a link in awakening, and which is dependent on aloofness, dependent on lack of attraction, dependent on ceasing, ending in renunciation.

7. 勤修道品——遍捨菩提分 [14]

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

(7) 如^{ㄇˋ}理^{ㄌㄧˊ}思^ㄙ擇^{ㄗㄟˋ}， 依^ㄟ遠^{ㄩㄢˇ}離^{ㄌㄧˊ}、 依^ㄟ離^{ㄌㄧˊ}貪^{ㄍㄨㄢ}、 依^ㄟ滅^{ㄇㄧˋ}盡^{ㄐㄩㄣˋ}、 向^ㄟ於^ㄩ捨^{ㄕㄟˋ}， 以^ㄟ修^{ㄒㄩ}習^{ㄒㄩˊ}（發^ㄈ展^{ㄗㄢˇ}、 培^ㄆ養^{ㄩㄤˋ}） 『遍^ㄅ捨^{ㄕㄟˋ}菩^ㄆ提^{ㄊㄧˊ}分^ㄈ』 。
Wisely reflective, he develops even-mindedness as a link in awakening, and which is dependent on aloofness, dependent on lack of attraction, dependent on ceasing, ending in renunciation.

“Yañhissa, bhikkhave, abhāvaṃ upajjeyyūṃ āsavā vighātapariḷāhā, bhāvaṃ evaṃsa te āsavā vighātapariḷāhā na honti.

比^ㄅ丘^{ㄑㄩ}們^{ㄇㄣˊ}！ 他^ㄏ若^ㄗ不^ㄘ如^{ㄇˋ}此^ㄘ修^{ㄒㄩ}習^{ㄒㄩˊ}者^ㄗ， 將^ㄐ使^ㄕ諸^ㄗ（煩^ㄈ惱^{ㄢㄠˋ}）漏^ㄌ流^{ㄌㄩˊ}——憂^ㄩ感^ㄎ、熱^ㄖ惱^{ㄢㄠˋ}生^ㄕ起^ㄘ； 他^ㄏ若^ㄗ如^{ㄇˋ}此^ㄘ修^{ㄒㄩ}習^{ㄒㄩˊ}者^ㄗ， 將^ㄐ使^ㄕ諸^ㄗ（煩^ㄈ惱^{ㄢㄠˋ}）漏^ㄌ流^{ㄌㄩˊ}——憂^ㄩ感^ㄎ、熱^ㄖ惱^{ㄢㄠˋ}消^ㄒ失^ㄕ。

Whereas, monks, if he does not develop (these links in awakening), the cankers which are destructive and consuming might arise.

But if he develops (them), therefore these cankers which are destructive and consuming are not.

Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

比^ㄅ丘^{ㄑㄩ}們^{ㄇㄣˊ}！ 這^ㄗ樣^ㄩ叫^ㄐ做^ㄗ： 『因^ㄩ為^ㄟ修^{ㄒㄩ}習^{ㄒㄩˊ}（道^ㄉ品^{ㄆㄣˊ}）， 而^ㄦ諸^ㄗ（煩^ㄈ惱^{ㄢㄠˋ}）漏^ㄌ流^{ㄌㄩˊ}會^ㄕ消^ㄒ失^ㄕ！ 』
These, monks, are called the cankers to be got rid of by development.

卐 卐 卐

第三品 ★ 結語 (Epilog) [15]

〔第十五卷 ㊦〕 28. "Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti,

比丘們！若比丘們——

① 凡是因為看見（四諦真理——如理作意），而諸（煩惱）漏流會消失者；則依看見（四諦真理——如理作意）而諸（煩惱）漏流消失！

Monks, in whatever monk those cankers to be got rid of by vision are got rid of by vision,

ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti,

② 凡是因為防護（根門——律儀勤），而諸（煩惱）漏流會消失者；則依防護（根門——律儀勤）而諸（煩惱）漏流消失！

in whatever monk those cankers to be got rid of by control are got rid of by control,

ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti,

③ 凡是因為追隨（受持善法——四依法、四聖種），而諸（煩惱）漏流會消失者；則依追隨（受持善法——四依法、四聖種）而諸（煩惱）漏流消失！

in whatever monk those cankers to be got rid of by use are got rid of by use,

ye āsavā adhvāsanā pahātabbā te adhvāsanā pahīnā honti,

④ 凡是因為認同（肯定善法——忍受困境），而諸（煩惱）漏流會消失者；則依認同（肯定善法——忍受困境）而諸（煩惱）漏流消失！

in whatever monk those cankers to be got rid of by endurance are got rid of by endurance,

ye āsavā parivajjanā pahātabbā te parivajjanā pahīnā honti,

⑤ 凡_レ是_レ因_レ為_レ避_レ免_レ（ 否_レ定_レ惡_レ法_レ——迴_レ避_レ惡_レ處_レ）_レ，
而_レ諸_レ（ 煩_レ惱_レ） 漏_レ流_レ會_レ消_レ失_レ者_レ； 則_レ依_レ避_レ免_レ
（ 否_レ定_レ惡_レ法_レ——迴_レ避_レ惡_レ處_レ） 而_レ諸_レ（ 煩_レ惱_レ） 漏_レ
流_レ消_レ失_レ！

in whatever monk those cankers to be got rid of by avoidance are got rid of by avoidance,

ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti,

⑥ 凡_レ是_レ因_レ為_レ排_レ除_レ（ 捨_レ棄_レ惡_レ法_レ——斷_レ三_レ惡_レ尋_レ）_レ，
而_レ諸_レ（ 煩_レ惱_レ） 漏_レ流_レ會_レ消_レ失_レ者_レ； 則_レ依_レ排_レ除_レ
（ 捨_レ棄_レ惡_レ法_レ——斷_レ三_レ惡_レ尋_レ） 而_レ諸_レ（ 煩_レ惱_レ） 漏_レ
流_レ消_レ失_レ！

in whatever monk those cankers to be got rid of by elimination are got rid of by elimination,

ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti;

⑦ 凡_レ是_レ因_レ為_レ修_レ習_レ（ 道_レ品_レ——七_レ菩_レ提_レ分_レ）_レ， 而_レ
諸_レ（ 煩_レ惱_レ） 漏_レ流_レ會_レ消_レ失_レ者_レ； 則_レ依_レ修_レ習_レ（ 道_レ
品_レ——七_レ菩_レ提_レ分_レ） 而_レ諸_レ（ 煩_レ惱_レ） 漏_レ流_レ消_レ失_レ！

in whatever monk those cankers to be got rid of by mental development are got rid of by mental development,

ayaṃ vuccati, bhikkhave –

比_レ丘_レ們_レ！ 這_レ被_レ稱_レ為_レ：

this monk is called, monks,

‘bhikkhu sabbāsavasamaṃvarasamvuto viharati,

『 比_レ丘_レ以_レ防_レ護_レ一_レ切_レ（ 煩_レ惱_レ） 漏_レ流_レ之_レ律_レ儀_レ而_レ住_レ，
one who is controlled with control over all the cankers.

acchecchi [acchejji (ka.)] taṇhaṃ, vivattayi [vāvattayi (sī. pī.)] saṃyojanaṃ,

已_レ脫_レ渴_レ愛_レ、 輪_レ迴_レ、 結_レ縛_レ，

He has cut off craving, done away with fetter,

sammā mānābhisamayā antamakāsi dukkhassā”ti. Idamavoca bhagavā.

息_レ滅_レ慢_レ心_レ、 正_レ盡_レ苦_レ邊_レ。 』 』 世_レ尊_レ如_レ此_レ說_レ完_レ。
and by fully mastering pride, will make an end of anguish." Thus spoke the Lord.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

比丘們，心滿意足、
歡喜、信受世尊之所說。

Delighted, these monks rejoiced in what the Lord had said.

Sabbāsavasuttaṃ niṭṭhitaṃ dutiyaṃ.

一切漏經 ～根本法門品・第二經終

Discourse on All the Cankers: the Second.

～《中部經典・根本法門品・Sabbāsavasutta 一切漏經》(MN 2, 14-28)





☸ 我心清淨恆念四不壞信皈依處——

Three Precious Ones and Buddha's Commandments as my Refuge -

南無佛！南無法！南無僧！南無戒！

Namo Buddha! Namo Dhamma! Namo Sangha! Namo Sikkhapada!

☸ 迴向法界——

Love and blessings...

願以此功德，迴向雙親眷；

Willing to take the merit, bless to parents and family;

普及於一切，苦海常作舟。

Dedicated to all beings, dukkha-sea often for the boat.

善哉！善哉！善哉！

Good! Good! Good!



聖典凡例 *Text's Introduction*

一、編輯宗旨

☆ 自洲、法洲 —> 自燈明，法燈明！

～《長部經典・Mahāparinibbānasutta 大般涅槃經》(DN 16, 165)

“Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā”ti.

「阿難！於現在，或我滅後，若有二人『以自燈明，隨時自皈依，不皈依他人；以法燈明，隨時法皈依，不皈依他人』者——阿難！彼等，於我比丘眾中，將在最高境地，必定定樂於修學。」

何為「法燈明、法皈依」？

原始的佛陀教法——「法與律」，應以「四聖諦」為依歸：

(1) *Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.*

「阿難！依我為汝等，所說之『法與律』，於我滅後，當為汝等之大師。」

～《大般涅槃經》(DN 16, 216)

(2) 「苦諦實苦，不可令樂；集真是因，更無異因；苦若滅者，即是因滅，因滅故果滅；滅苦之道，實是真道，更無餘道。」

～《佛遺教經》

(3) 有關部派思想，與「四聖諦」不相應，不予收錄者，如下：

「① *Abhidhamma* 論藏、② *Therāpadānapāli* 長老譬喻、③ *Therīapadānapāli* 長老尼譬喻、④ *Buddhavaṃsapāli* 佛種姓、⑤ *Cariyāpiṭakapāli* 行藏、⑥ *Jātakapāli* 本生經。」

二、原典說明

(1) 《巴利原典》主要採用內觀研究所 (*Vipassana Research Institute, VRI*) 根據緬甸仰光第六次集結版。

以下縮寫，用於代表《巴利原典》的不同版本：

sī. = *Sri Lankan* 斯里蘭卡

syā. = *Thai* 泰國

pī. = *Pali Text Society* 巴利聖典協會 (PTS)

kaṃ. / ka. = *Cambodian* 柬埔寨

以下縮寫用於變體閱讀中，代指根本典籍或註釋書：

a. = *aṅuttaranikāyapāli* 增支部經典

aṭṭha. = *aṭṭhakathā* 義註

cūḷani. = *cūḷaniddesapāli* 小義釋

dī. = *dīghanikāyapāli* 長部經典

itivu. = *itivuttakapāli* 如是語經

jā. = *jātakapāli* 〈偽〉本生經

khu. = *khuddakanikāyapāli* 小部經典

ma. = *majjhimanikāyapāli* 中部經典

mahāni. = *mahāniddesapāli* 大義釋

mahāva. = *mahāvamsa* 大史

moga. / *moggallānabyākaraṇaṃ* = 目犍連文法

pa. = *paṭisambhidāmaggapāli* / *paṭṭhānapāli* 無礙解道、發趣論

pe. = *petavatthupāli* / *peṭakopadesapāli* / *peyyāla* 餓鬼事、三藏知津、省略語句

pu. = *puggalapaññattipāli* 人施設論

pāci. = *pācittiyapāli* 單墮篇

pārū. = *pārājikakaṇḍapāli* 驅擯篇

saṃ. = *saṃyuttanikāyapāli* 相應部經典

su. = *suttapiṭaka* / *suttaṃ* 經藏、戒經

theragā. = *theragāthāpāli* 長老偈

udā. = *udānapāli* 自說經

vi. = *vimānavatthupāli* 天宮事

visuddhi. = *visuddhimagga* 清淨道論

ṭī. / *ṭīkā* = 複註

在下面的例子中，斯里蘭卡，泰國和 PTS 版本都是 “vāssa”，而不是 “vā assa” ——

'Atthi me attā'ti vā assa [vāssa (sī. syā. pī.)] saccato thetato diṭṭhi uppajjati;

或_者，他_生起_常見_之，當_作真_理：「有_一個_真我_！」

(2) 【巴利聖典】略縮寫 ⇒ ① DA 法藏、DN 長部、MN 中部、SN 相應部、AN 增支部、KN 小部、Khp 小誦經、Dhp 法句經、Ud 自說經、Iti 如是語、Snp 經集、Viv 天宮事、Pev 餓鬼事、Thag 長老偈、Thig 長老尼偈、Mnd 大義釋、Cnd 小義釋、Ps 無礙解道、Ne 導論、Pe 三藏知津、Miln 彌蘭王問經、② VA 津藏、BV 比丘類、NV 比丘尼類、MV 津藏大品、CV 津藏小品、PV 津藏附隨、DV 戒本與目錄。

三、書籤提要

以下範例，為書籤提要，取代註解、說明——

☆ *kāya-anu-passī* 詳細 (*anu*) 觀看 (*passī* 發現) 身 (*kāya*) ⇒ *kāye kāyānupassī* 在身體中，詳細觀看、發現身體。

四、助印須知

本次結集，保留《巴利原典》，並除去一切註解、說明，原因有四：

(1) 一篇完善的翻譯，應是：「所_レ見_ハ，即_レ所_レ得_ハ！」。不應，再增加註解、說明……，以致干擾《巴利原典》的對讀！

(2) 即使，再完善的翻譯文字，其內涵、其價值……，皆無法與《巴利原典》，相提並論！

更何況，翻譯錯誤、不精確等……時常發生！

有鑑於疏漏情況，在所難免，保留《巴利原典》，這意味著——保留日後修正、校對的可能性！

(3) 佛陀是最好的心靈良醫：

「我_レ如_レ良_カ醫_ニ，知_レ病_ヲ說_ハ藥_ヲ，服_ニ與_ハ不_レ服_ニ，非_レ醫_ニ咎_ハ也_ニ。又_レ如_レ善_カ導_ニ，導_ニ人_ヲ善_カ道_ヲ，聞_ニ之_ヲ不_レ行_ニ，非_レ導_ニ過_ハ也_ニ！」 ～《佛遺教經》

不論，這藥方是——巴利語轉寫、英文、還是漢文？若真想，了脫生死、苦海得渡……，皆當勉勵學之！

(4) 因為，佛法出現於世，實是稀有、難得呀！不是嗎……？

所以，真學佛人，應該培養：「以_レ翻_ニ譯_ニ，為_ニ輔_ニ助_ニ工_ニ具_ニ，多_カ多_カ閱_ニ讀_ニ《巴_リ利_カ原_典》的好_ハ習_ハ慣_ヲ。」才是明智之舉！

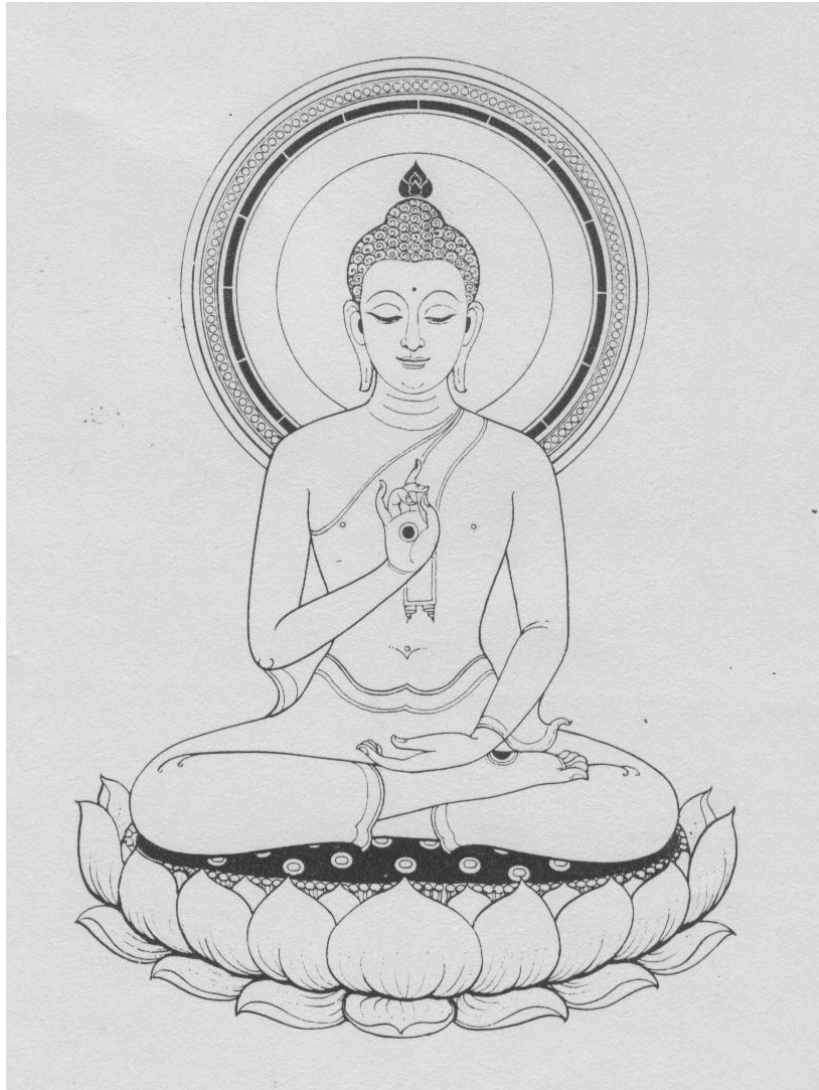
菩提僧團 心法師

謹誌於高雄【翠峰精舍】

佛曆 2557 (西曆 2014) 年 4 月 20 日

CSCD 參考網站：<https://www.tipitaka.org>

最後更新日期：佛曆 2565.4.21 (四)



免_口費_マ流_レ通_カ，歡_ハ迎_マ助_サ印_ハ！

Free circulation, welcomed posted!

★ 菩提僧團所譯的經典，以及巴利佛經，除了幫助他人學習戒律、定力和智慧外，不應該用於其他目的！並請保留：完整的經文內容和參考說明，非常感謝！ ★

The scriptures translated by the Bodhi Sangha, as well as the Pali Buddhist scriptures, should not be used for other purposes except to help others learn precepts, concentration and wisdom! And please keep: the complete of scripture content and reference description, thank you very much!

(請_ク注_シ意_マ裝_マ訂_マ邊_マ， 雙_マ數_マ頁_マ在_マ左_マ側_マ。)

Please note that the binding edge, double the number of pages on the left.

- ◎ 結集者： 菩提僧團 Ven. Devacitta 佛曆 2558. 8. 28 初稿
- ◎ 出版者： 菩提僧團 <https://fuzi.nidbox.com>
- ◎ 倡印者： 翠峰精舍 palitxt@outlook.com ㄟ
- ◎ 印贈處：
- ◎ 助印者：

